

# Christian Education

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# Christian Education

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## A Glimpse of Student Religious Life

By DONALD R. HEIGES\*

*"LET our prayer be set forth before Him as incense; and let the lifting up of our hands be as an evening sacrifice."* It is the hour of Campus Vespers. At the call of the bell on old Glatfelter tower two hundred students bow in honest prayer: "O Thou unto whom all hearts are open. . . ." Two hundred voices sing as one. The evening lesson is read and a Bach chorale on the organ clothes truth with beauty. A meditation, conceived by a student in the stream of campus life, lays bare besetting sin, points a better way, and is sealed in spontaneous prayer. As the crescendo of the closing hymn fades away, lights are dimmed, and the pianissimo of the organ's "Now the Day Is Over" is woven into the benediction: "The Lord bless us and keep us; the Lord make His face to shine upon us, and be gracious unto us; the Lord lift up His countenance upon us, and grant us peace. Amen."

*"I hereby call to order the sixth Town Meeting of the Campus in this collegiate year of 1939-40."* At the rap of the gavel two hundred students rise to sing the Fellowship Song. A few matters of business are cleared from the agenda and the program committee swings into action on the topic of the evening: "Honor in a Campus Christian Community." Two members of the faculty and two student leaders take their place on the platform and together open the subject with introductory statements followed by cross-examination. The process of group thinking moves on as students and professors make their contributions from the floor. One hour later, the strands of the discussion having been drawn together in a summary, the president adjourns Town Meeting for the month of March.

\* Rev. Heiges is instructor in Orientation at Gettysburg College and director of the College Student Christian Association.

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**WORSHIP and FREE DISCUSSION:** these are the two focal points of the Gettysburg College Christian Association—a Fellowship dedicated to the realization of campus Christian community. These are the focal points because they constitute the fountain heads of Christian experience and of democratic experience, respectively. They are focal but not final, since they are always designed to eventuate in constructive action in some sphere of individual or of collective student life. They are kept together—worship and free discussion—because of the conviction that Christian experience comes to its finest fruition in a democratic context.

The Fellowship at worship is indeed epitomized in Campus Vespers, a thirty minute informal service conducted each Sunday at twilight in Weidensall Hall, but this aspect of the Fellowship's existence has other avenues of expression. On the one hand, semi-weekly student-led chapel services draw together the entire campus community while, on the other hand, daily evening prayer in the small chapel room in Weidensall Hall brings together the faithful few. On Sunday mornings the campus community joins with the town community in worship in the local churches. Then, too, the individual is given direction and encouragement in his private devotions through the distribution of devotional literature and the sharing of common concerns. Back of it all is the Worship Seminar, a group of students who are constantly studying the art and the technique of worship especially as it touches upon student needs.

Likewise, the Fellowship at cooperative thinking is epitomized in the monthly Town Meeting, at which time issues of living interest to students are openly explored "with no punches pulled," but this aspect of the Fellowship's existence also has other avenues of expression. The staff of the *SCA Forum*, monthly publication of the Christian Association, attempts to present facts which will be germane to this discussion at the monthly meetings. Specialized groups on Public Affairs, on World Christianity, and on the Bible meet regularly for study and the exchange of insights and ideas. Now and then a situation will bring into being a discussion group which will meet only once or twice. Finally, in the student cabinet and in the faculty advisory board cooper-

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## A GLIMPSE OF STUDENT RELIGIOUS LIFE

ative thinking characterizes the administration of the total program of the Association.

Worship and free discussion, if they fulfill their true function, precipitate re-birth, re-creation, re-direction in terms of new life. In recognition of this fact the Christian Association provides channels for action: a freshman committee with its objective the orientation of new students, a social service committee with its objective the underprivileged children of the town, a house committee with its objective the maintenance of a campus home in Weidensall Hall, a recreation committee with its objective creative play and the amelioration of social life on the campus life, an inter-collegiate committee with its objective the broadening of horizons through conferences, conventions, and inter-campus visitation, and many others of a similar nature. Unless life is somehow lifted to a higher plane by our worshipping and our thinking together, then we know we have failed in our Christian purpose.

As is evident, the scope of the Christian Association program is not bound by the conventional limits of religion. Any aspect of life which is preventing or which can contribute to the realization of Christian community and Christian personality comes within its purview.

On the campus the Christian Association is interested in all student activities, in student government, in student responsibility, in student-faculty relationships, in sports and athletics, in academic achievement, in social affairs, in college discipline, in the honor of the school and its place in the educational life of the nation; off the campus, the Association is interested in family life and the home, economic justice, the cause of peace and international order, vocational opportunities, the clash of political ideologies, the future of the Church and its world mission.

Although the Christian Association is interested in all phases of campus life it is not within its purpose to govern or control; its goal is rather to function as the conscience of the campus community. And although the Association's horizon is not bound by campus walls it realizes that its purpose is primarily the preparation of Christian leadership rather than immediate participation in the social, vocational, economic, political, or ecclesiastical affairs of the world.

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Being an inclusive Fellowship, the Christian Association welcome into its membership all students regardless of sex or of race or of class or of denomination. Members attain active status on the basis of definite Christian commitment and consistent participation which makes them eligible to hold administrative positions in the Association. Students who have not the time or perhaps the inclination to achieve active standing take their part in the Fellowship as associates.

The administration of the Association is vested in a student cabinet composed of the elected officers and the appointed committee chairmen (with men and women equally represented) under the direction of a general secretary. A faculty advisory board, which is elected by the Association, works in cooperation with the cabinet. Two frequently disturbing elements in student religious organizations, namely, fraternity politics and administration-faculty domination, do not appear in the experience of the Christian Association at Gettysburg. This is partly due to the nature of the constitution under which the Association functions, but is largely accounted for by the spirit in which the campus as a whole regards the nature and the work of this Fellowship.

One frequently over-looked but very tangible factor in the life of this organization is the fact that it has a building which it can call its very own. Its home is Weidensall Hall, geographical center of the campus, and designed by the Woman's League to be the spiritual center of the college. In addition to the program of the Christian Association, student activities of all kinds take place in this building—the cherished gift of Gettysburg daughters and sweethearts, wives and mothers.

With its roots in the campus life of Gettysburg College, the Christian Association unites in its goals and program with similar Fellowships on hundreds of campuses through the Student Christian Movement—a national inter-denominational body; through the Lutheran Student Association of America—a national denominational organization; and through the World Student Christian Federation—an international bond of twenty-seven national movements and of hundreds of thousands of students in all lands!

# Advisers of Youth Omit Religion

BY FLOYD C. WILCOX\*

FEW deny the part religion may play in the maintenance of a balanced personality. The parry and thrust of modern life require the utilization of all resources that aid in continuous adjustment to new situations. Yet many persons have not learned and do not suspect the values that religion possesses in this respect.

Most of us are not asked to pause and reflect how our minds have changed during the last ten years. Yet the rapid shift of circumstances in many lives has created an unbalance that threatens the serenity which mature life should achieve. If war comes, the tempo of change will be accelerated.

This is especially true of young people in process of forming their attitudes. They have not yet constructed a trustworthy or habitual reference point from which to observe changes in the situation and make necessary adjustment to them. Because of this lack, they are obliged to hold in suspense important judgments which they need to formulate in order to chart their course anew.

In spite of the known power of religion to hold the individual stable while adjustment is being made, young people receive too little suggestion from their religious advisers that they seek the relief and guidance which religion has to offer in times of stress. While this may seem to recommend religion as an "escape," there is plenty of evidence that our mental and emotional "jitter-bugs" need the spiritual anchorage which religion affords. The more positive values to be found in religion in the solution of personal problems are more generally recognized by psychologists who work in the field of personality. Advisers of young people need

\* Dr. Wilcox is director of Personnel at the University of Redlands. In preparation for a conference of colleges and universities of the Northwest which was held at Seattle during the summer of 1939, Dr. Wilcox made a survey of guidance programs and canvassed about one thousand students. The results are described in this paper.

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to be aware of the psychological justification for richly increasing their counseling repertoire.

Of all those who are in close touch with young people, instructors in our colleges, especially in church-related colleges, should be among the first to suggest the value of religion in the solution of personal problems. They are intelligent, well-trained, and in many instances skilled and widely experienced in counseling young people. But the evidence is that they do not very often make use of such a force.

A few months ago representatives of higher educational institutions in the Northwest met at the University of Washington to consider the problems of guidance in their institutions. Preparatory to this meeting a survey of the guidance programs and practices on their campuses was made. As a check on what the officers of these institutions reported was being done, approximately one thousand students contributed their appraisal of the guidance service actually received by them. The sample of the institutions included state universities, state colleges, liberal arts colleges, colleges of education, and junior colleges.

To students in eight church-related colleges, seven Protestant and one Catholic, a question regarding the frequency with which their teachers suggested values to be found in religion in the solution of their personal problems was put. Only 20 per cent of 815 Protestant students stated that their teachers frequently suggested the resources lying in the field of religion as possible aids. On the other hand, 70 per cent of the Catholic students included in the survey stated that religion was frequently suggested by their teachers. Only 8 per cent of the Catholic students reported that their teachers never mentioned religion as a source of possible help while 54 per cent of the Protestant students indicated the absence of any such suggestion. The remainder of the students, 26 per cent Protestant and 22 per cent Catholic, reported that such advice was seldom given.

It is next to impossible to know accurately the cause of this difference. If machinery for counseling students is a criterion, the Protestant colleges should be very effective advising agencies. Some of them have elaborate schemes for reaching every last student. The survey shows that. It also shows that not many of

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them reach the student with the succor that religion affords. Does the reality of religion in personal living have anything to do with it? Is the frequency with which instructors of Catholic students suggest divine aid a mirror of their own personal practice? Is it due to a firmer conviction that religion has relief and guidance for distraction and discouragement? Or does it mean that Catholic teachers take the time to carry their conferences with their students to a point where such matters may be freely discussed? If these questions point at all in the direction of an explanation for the difference between Protestant and Catholic advisers, there is no reason why this difference should of necessity exist. But it does in fact, and students in Protestant colleges seem to be the losers thereby.

These students also reported to what extent they themselves relied on resources to be found in religion. While only 20 per cent of Protestant students indicated that their teachers suggested it, 38 per cent said they frequently made use of it, 42 per cent that they seldom did, and 20 per cent that they never did. Eighty per cent utilized to some extent the guidance values in religion while 46 per cent said their teachers suggested these values to a greater or less extent.

Catholic students overwhelmingly resort to such values as religion affords in a time of personal need. Eighty per cent frequently do, 16 per cent seldom do. Only 4 per cent reported that they never do. These proportions differ very little from those which indicate the frequency with which their teachers suggest religion as a therapeutic aid in guidance.

Why do Catholic students in practice utilize what psychologists insist is a positive force in personality adjustment? Among other reasons, one cannot omit the influence of a reservoir of habituated prayer responses which spring easily to the lips in time of emotional disturbance. A Protestant student is too often religiously unequipped to summon the aid he needs. Too often he does not even know what help may be forthcoming. He has not been taught, neither has he been told.

How successful were these students when they sought aid in the area of religion? The failure to find satisfaction in the experience was remarkably little when the immaturity and inex-

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perience of college students are assessed. Of those Protestant students who frequently attempted to get from religion what it has to offer, only 3 per cent indicated they failed to find satisfaction in the experience. Almost the same was true of Catholic students. In the case of Protestant students, the force of habit or the possession of formalized means of approach to prayer or meditation, such as most Catholic students have, would not encourage a prolonged effort if a satisfying experience did not ensue. It would quickly have been given up as ineffective. This finding of the survey justifies no little expansion of the advisory resources of a counselor whenever the situation indicates it as the next step. That many Protestant students will not resent such a suggestion is shown by the fact that twice as many on their own initiative resort to the help they find in religion as are advised to do so by their counselors.

No doubt Protestant students find themselves handicapped in comparison with Catholic students in the facilities at their disposal for resort to religion's aids in solution of their problems. Their churches and chapels are closed except at stated hours when religious services are conducted. The interiors of their places of worship on the average do not readily suggest a divine presence. The general lack of meaningful symbols such as pictures, wall decorations, statuary, and symbolic representations of deeply religious experiences deprives the individual of aids to religious meditation. More to be lamented is their lack of personal equipment. Prayer to a great many is awkward, to say the least. Their ministers are prophets in the pulpit rather than priests in the counseling chambers. Their religious training has emphasized Biblical knowledge rather than ways of approach to God. Few aids to prayer rest in the receptacles of their memories. The preacher has dominated their worship experiences and when he is removed precious little of impulse to worship remains.

It would have been instructive if these thousand students could have told how often they sought the advice of their ministers and priests in the solution of their problems and with what result. While no facts are available in support of the thesis, it may be asserted with some justification that counselors of increasing competence are rapidly taking their places in our public schools

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and colleges and now provide in a measure the guidance services once furnished by pastors. While it is likely that no such service will supplant the confessional for Catholic students, there is no little danger that the Protestant young people will increasingly seek counsel from non-religious sources available in public school and college. One has only to become familiar with the counseling program in a modern high school to understand how completely the counselor covers the non-religious life needs of students. Choice of a vocation and choice of a college are increasingly being directed by advisers in high schools. In not a few of the high schools the tax supported institutions of the state are almost the only higher educational organizations to which the attention of the pupils is directed. While the survey is much too fragmentary in this respect to indicate how frequently teachers in state colleges and universities counsel students to seek aid in religion in solving certain types of personal problems, what little data are available indicate an almost complete exclusion of it.

# The Challenge of the Campus Church of 1940

By WALTER C. EYSTER\*

“WELL, what do you have to offer us?” is the challenge of students to the campus church today. These students are asking, “Do you have a cause worthy of our support; a cause worthy to die for if need be? Do you have a message that grips us and holds our interest? Do you have the answers to the deep-seated questions which we are asking of life today? Can you give to us that reality and certainty of life which we have not been able to find but are seeking? Do you have a program that we can follow—a program that includes all of life?”

“Or must we turn to agencies outside the church; to those agencies which have been seeking and challenging us more in the past few years than has the Christian church; agencies which have given fellowship and inspiration for constructive and reconstructive programs more than has the church? Well, what does the church of 1940 have to offer us?”

What do we have to offer to the students of 1940? It is well for us to take a look at the campus of 1940 before we turn to the church. Dr. Gould Wickey, editor of *CHRISTIAN EDUCATION*, says that the students of 1940 are not much different in their problems than were the students of 1904 and 1914. The only difference seems to be in the place of emphasis and the way of expression. We must recognize that the campus is still a sinning campus.

The campus is a seeking campus. The students are seeking self expression; they are seeking recognition in terms of group life. They are seeking a program of life. They are seeking God as a living reality, though many times not defined as such.

The campus is a discussing and questioning campus. No matter where you go on the campus today you find groups discussing.

\* The Rev. Mr. Eyster is Wesley Foundation Minister at Kent State University, Kent, O. He attended the Conference of Church Workers at Universities held in Chicago, December 30-31, 1939. This paper is in large measure his reaction to what was said at that Conference.

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Students are asking the why and wherefore. All kinds of clubs are formed for fellowship and discussion. The campus is no longer a glorified country club isolated from the problems and threadbare seamy-sides of life but is very much a part of life itself. The students are becoming aware of the problems of life and are discussing them.

Religious workers agree that the campus today is an immature campus. More and more of the students who come to our campuses today are younger than the students of the past. They have been rushed through our public educational systems and at 15, 16, and 17 years of age they are to assume the dignity and responsibility of college students. They are to "think" for themselves, "plan" their own lives, and prepare to take their places in society.

The campus is a working campus. More and more students are working their way through college either by part-time or full-time jobs. Clerical, restaurant, store, janitor, and domestic work seem to be the popular types of work secured by students.

The campus is a pressure campus. The tempo of campus life is on the increase. College schedules are jammed full. Meal hours have become popular times for club meetings. Classes are held at all hours of the day and evening. Dances are sponsored by all types of organizations. Week-end trips and parties are planned far in advance.

The students of our campuses today are not as interested in social reconstruction as they were five or ten years ago. As they look at world conditions, they feel hopeless in the face of it all.

It is from such a campus that the students are asking the church, "Well, what do you have to offer us?"

Who are the students asking this question? Who are the students speaking thus to the church?

They are the students who in the past were dissatisfied with the church; who felt the church had nothing to offer them so they turned to agencies of religious and secular nature outside the church. Once in these organizations they found practices not in harmony with their philosophies of life and once again were at loose ends. They are asking the church, "Well, what do you have to offer us?"

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On the campus is a group of students who are dissatisfied with professors and instructors beating around academic bushes, giving them different points of view and different theories and never taking a positive stand on anything, always saying, "think it through for yourself." These students have become so confused without anything positive to hold to that they are asking the church, "Well, what do you have to offer us?"

There is a third group of students who are spiritually hungry for reality. They have come from church homes and have attended church most of their lives, but having left home and the old surroundings of early friends and neighbors and are now on their own in new relationships; they are asking the campus church, "Well, what do you have to offer us?"

At the recent National Conference for Church Workers in Universities held at Chicago University, one of the ministers suggested that there are four divisions of students in our colleges today:

- 3% Willfully vicious toward the church and religion.
- 17% Sophisticated—indifferent toward the church.
- 70% Spiritually hungry, craving reality, seeking God's will.
- 10% Prophetic—the group that is going far to discover Jesus and His way of life. In this group is the hope of the church.

What then has the campus church to offer these students of 1940? Much of the answer depends upon the seeking students who come. The campus church is more than a building, although that has its place. The campus church is the fellowship and spirit found within the lives of the students who come together to form the campus church organization.

What then has this fellowship to offer?

1. It offers God—the most real of all realities—to those who humbly seek Him. God is a spirit. God is love. God is accessible through worship and prayer. God is within the reach of the experience of every student.

2. In its building it offers a meeting place where worship and prayer are the primary functions for the students. The public services of worship are for the purpose of strengthening the individual's relationship with God.

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3. It offers Jesus Christ the Son of God and Son of Man. In Jesus the student sees the highest revelation of God as Father, as well as a way of life for him to follow—a way of love.

4. It offers a fellowship where God is more real and Jesus's way of life is more practicable than in any other situation of life.

5. It inspires the student to noble living in the light of the eternal.

6. It begins with the individual and his own life of love and service as the basis of social construction and reconstruction.

7. It stimulates and develops social action based upon the Christian principles of love, brotherhood, justice and peace.

8. It stands in judgment of an everchanging world—the greatest good to the greatest number.

What then are the implications in the program which the campus church has to offer the students?

In all of the activities in which the students engage within the church there must be a consciousness of God's presence and favor. This means a prayerful building of the church's program. Worship must be at the heart. No activities should be offered where prayer could not be a natural, normal function. A fellowship prayer circle at the end of an evening of recreation and fun should come as a natural closing.

The students' religious needs and problems of life must be kept in mind as the program is built. The campus church must know its campus and students. What are the problems which the students are facing? What in this or that particular situation do they need most? Where can the church help best? It is in the activities of the campus church's program that the students are developing attitudes. From what is done here the students will have cast a mind set which will influence their whole relationship to the church after they leave the halls of learning and walk out into Life's University of Hard Knocks.

The campus church must be a "home away from home" and more. Students need friends who are interested in them personally, and where are they going to find better friends than in the campus church? They need inspiration and counseling. They need the influence of worship as they organize and integrate their lives around spiritual values. They need the dynamic



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spiritual power which the church has to offer their culture. They need the reality which the church has to offer them away from a campus of conflicting ideas and programs of activities which call out to them at all hours of the day and night.

The campus church must have a program and know where it is going. It must organize its activities around certain definite goals. It must have its objectives clarified and defined. It must take its stand on social issues.

In all program building there must be a planning and working together of students and minister. At planning conferences and retreats a long view must be taken of the total program of the quarter, semester, or school year which is to be carried out through groups, committees, and organizations of all kinds within the student fellowship.

The program which the campus church has to offer is a positive one—not the approach, “I don’t know what it is but I’m agin’ it.” It has a program of activity for peace, a program for total abstinence, a program of social construction and reconstruction, a program of active wholesome recreation, a program of sex education and home building, a program of vocational guidance, a program of worship and prayer, a program of religious education, etc. The whole program must be one of positive action.

The student must be won to the program through what the church has to offer and what the program will do for the student rather than through “fraternal paddling.” The program must be one of invitation rather than compulsion and credit.

The program is a continuous one and not one of spurts and moods. It lasts after Christmas vacation as well as starts before. It is there for the alumni when they return for homecomings and banquets. The program is meeting new needs with new techniques in an ever changing situation but it is there at work. It is building new generations of students for new duties in a World Christian Order.

“Well, what does the church have to offer us?” “Well, what do you students have to offer the church?” In thinking and working together, students and church, therein lies the answer.



# Faculty Responsibility for Campus Religion

BY EDGAR M. MCKOWN\*

IN spite of the present conspiracy of silence, religion is one of the dominant life interests of the human being. The modern student knows a great many facts,—facts about the human body, the mind, juvenile delinquency, marriage and divorce, business cycles, political movements, and so on. About the meaning of these facts he knows much less, and that knowledge is just as vital as the former. An inquiry into the meaning of these facts will lead us straight into a consideration of religion.

C. G. Jung, in his volume, *the modern man in search of a soul*, said, "During the past thirty years people from all the civilized countries of the earth have consulted me. Among all my patients in the second half of life, that is to say, over thirty-five, there has not been one whose problem in the last resort was not that of finding a religious outlook on life."

I have no hesitation in saying that in the treatment of the mental and social ills of our day a religious faith is an essential and significant factor.

What is this essential factor? Definitions are always inadequate, yet if we are to understand each other we must have an agreement upon the meaning of terms. Conceived in skeletal terms, I think it includes a world view and an attitude toward the universe. Is it a creed or a way of life? It is both. As a creed it is not an authoritarian statement, but an everchanging interpretation of an increasing body of experience. As a way of life it is a method of attaining the highest and best. For the predominantly large majority of our students, it will be the Christian religion. However, we have no desire to turn any other from his ancestral faith. As for Christianity, it cannot be successfully contradicted that its founder was one of the noblest of mankind and that he held the highest conception of God known to humanity.

\* Dr. McKown is Professor of Philosophy and Religion at Evansville College, Evansville, Ind. This article calls attention to an important phase of college administration.

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### WHY THE COLLEGE IS RESPONSIBLE

The College then has an obligation to contribute to a religious faith, or at least to assist the student in building an adequate philosophy of life, because it is, or ought to be, an essential part of the life equipment of any student.

In the second place, such an obligation rests upon the College because of our philosophy of education. Many educators hold that the aim of education is that of harmonious growth. In the light of the preceding discussion it becomes clear that we cannot neglect so vital a factor as the realization of religious values.

In the third place, the College alone is responsible in many cases. Many students do not attend the churches during adolescence, when the great social teachings of Christianity would make the most vital appeal. Many who do attend the churches receive only very inadequate instruction. In many instances the College is solely responsible for giving an interpretation of religion which is the intellectual equivalent of instruction in other fields on the College level. Unless the College fulfills this obligation, it will continually be placing into positions of leadership in the social, industrial, political, and institutional life of the communities represented by our student body men and women who are ill-equipped to meet the greatest problems that confront the human race.

And, lastly, the College has this obligation because of its unique opportunity. While a student is in college, he definitely and for the first time turns to thoughts of his place in the adult life of the world. I suppose at times advisors of students wish this were universally true. What I mean is this: Getting a college education postpones a student's entrance into his life work until he is mature enough to inquire into what it is all about. It furnishes him, or should furnish him, with the means of making an intelligent answer into his inquiry.

The college age is particularly significant for another reason. For many it is the age for the emergence of a dominant sentiment. In an integrated personality sometime, usually during adolescence, devotion to a god arises. It may be devotion to money-making, to pleasure-seeking, to one's profession, to one's pet ambition, or to the Supreme Spirit. This devotion or sentiment is the center about which the whole personality is integrated.

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Sometimes two or more of these sentiments struggle for predominance, and the personality lacks integration. In a great many cases, the college is the controlling factor in the life of the young person when the dominant sentiment emerges. It dare not forsake him at this critical hour.

If we have been successful in presenting our case, you will be asking by this time: Shall we then evangelize the students? No, no, not that. No indoctrination. No evangelization. No attempt to *impose* any doctrine or any religious way of life. I am asking only that we recognize that the students have religious needs, just as they have health needs, just as they have needs for vocational guidance; and that we provide the means of meeting these religious needs as adequately as we do other needs.

### EFFORTS TO MEET THE NEEDS

To meet these needs we do provide both curricular and extra-curricular experiences. If we provide the proper experiences, they will lead to a religious faith or an adequate philosophy of life.

In most institutions of learning on the college level courses in Philosophy are required for graduation, though in some cases courses in Religion meet the requirement. In a modern system of education, courses in Philosophy provide for the student an opportunity to build a world view. In some courses, such as Ethics, the student is expected to find a way of life. These courses are not meant to be an apologia for Christianity. My experience has taught me that some students attempt to fit their Christian beliefs into this philosophical framework. This is evident from papers handed in and from questions asked in class. I fear for these students the consequences of the discovery of certain inconsistencies between this world view and their unscientific notions about the Bible.

In view of the fact that tax-supported colleges and universities do not require credit in Bible and Religion for graduation and 72.5% of the private and independent colleges and universities and 18% of the Protestant colleges lack that requirement, the average college graduate finds himself without adequate instruction in the Bible.<sup>1</sup> This state of affairs would lead the observer

<sup>1</sup> See "A National Survey of Courses in Bible and Religion" in *CHRISTIAN EDUCATION*, Oct., 1938.

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to infer that the modern educator seriously doubts the value of courses in Bible and Religion. However, a recent study<sup>1</sup> of required courses in Bible and Religion leads to the conclusion that in the development of religious attitudes "the courses are definitely helpful . . . charity and sympathy are promoted; faith is strengthened; prayer habits are developed; students become at peace with self and world; the church is better appreciated; there is more reverence for God and others; religious difficulties are solved and overcome; atheism is prevented; and religion becomes a vital part of one's life."

If these salutary effects are to be realized, something will depend on how these courses are taught, upon the experiences of those who take the courses. The Bible is not being read as widely today as formerly, probably because people are not realizing value from it. W. C. Bower's analysis of the situation<sup>2</sup> is suggestive and helpful here. He thinks that it is because (1) of the application of the historical and critical method to the literature of the Bible, (2) of the conflict of the Bible with science, and (3) of the obvious irrelevancy of much that is in the Bible to the concrete realities of the modern world. If this is true then the Bible must be taught today as the literary expression of the religious experiences of people who once lived and loved, who were tempted and defeated, and aspired and achieved. It must be taught for what it is,—the greatest deposit of religious experience in the possession of the human race. This explains why the Bible cannot be taught merely as history or literature.

Whatever we may desire in this matter, in our portion of the earth's surface, the Bible is the accepted book on religion, and people feel a need for its teachings. One of my students said to me one day in my office: "My grandmother read the Bible a lot, but she never taught my mother anything about it, and now she's dead and I can't ask her. I quit going to the church I was attending because our minister didn't answer my questions and kept putting me off. He insisted in taking everything literally and I couldn't believe it that way. Geologists tell us the world is millions of years old. The only way that I could take it was that each day of creation was a million years. I took this course because I wanted to learn about the Bible. My mother also

<sup>2</sup> W. C. Bower, *The Living Bible*, p. vii.

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wanted me to. There is a sort of empty feeling and I wouldn't want my children to grow up with that. It isn't that I'm not religious. I believe that there is a God that caused all things in the world. But I can't believe what I was taught about the Bible in the light of what I learned in school."

If I hold that the College is under obligation to contribute to a Christian philosophy and that the Bible is an important source book for that philosophy, am I arguing for required courses in Bible? Not necessarily. But I am contending that the college must continue to make such courses available, if it is to perform its educational task to promote harmonious growth, and if to make its contribution to the life of the community.

Other experiences conducive to the growth of a religious faith are provided in extra-curricular activities. One of these is the chapel service.

Before the best of beliefs or the best of ethical codes can become operative in a life, they must become associated with certain desires, emotions, sentiments, and attitudes. To assist in the development of such desires, emotions, sentiments, and attitudes would seem to be the purpose of the chapel service.

As educators we must remember, however, individual differences. A situation may be assisting some student to an integration of personality around devotion to an ideal Person may be also assisting another student to an indifference toward, or even an aversion to, the Object of such devotion.

This constitutes our first problem in connection with our chapel service,—the adjustment of the service to the present level of experience of the individual student. Obviously required attendance brings together an ungraded group of students who, so far as their religious development is concerned, are as far apart as the kindergartner is from the high school graduate.

There are some possible solutions to the situation. One is voluntary attendance. But while voluntary attendance would serve the needs of the few who have sufficient interest to resist competing attractions and would be helpful in a negative way to those who are averse to chapel, the great majority who are indifferent are neglected.

Another solution is two chapel services a week, letting the student choose at the beginning of the semester which he will attend.

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One would be designed to meet the needs of the religiously more mature students and the other to meet the needs of the rest of the student body. If this plan would give the appearance of separating the sheep from the goats, it would be unfortunate. The two assemblies might be freshman chapel and upperclass chapel. This would give us an opportunity to prepare the entering student for participation in a chapel service.

The words of the Stanford<sup>3</sup> report are relevant here: "We have failed to recognize that there must be comprehension in worship, that in this area the student must be taught as carefully as in the classroom. He must be prepared before he can worship, for one does not worship what one has little or no convictions about."

Other extra-curricular activities are carried on by the Christian Associations. These activities provide a most excellent way for the practice of religion as a way of life. While the leadership should be in the hands of the students, they should be encouraged and helped to make religion dynamic, creative, and helpful. Students should be trained in the art of worship, both private and public. In their activities students should find God. They should become aware of the social disturbances in our current civilization and should seek the solution by religious thought. Their activities should be concrete and specific, such as organizing a student co-operative or working among the unemployed.

On the campus there is a great need for a program with the purpose of fearlessly raising the question as to whether or not Jesus has anything to offer in the twentieth century. This would lead to a study of the relevance of the Christian way of life for the individual and for society today. If it is found to be relevant, these seekers would bind themselves together to live it in their daily lives. It would be conducive to the highest development of those participating and would be the best possible evidence to others on the campus of the worthwhileness of the Christian faith. That is one of the things that is standing in the way of the program of religion on the campus and elsewhere,—the failure of religious leaders to convince students and others that they are absolutely sincere and in earnest about their religious convictions.

<sup>3</sup> Hand, *Campus Activities*, p. 314.

# A College Program in the Light of Its Objectives

By R. B. MONTGOMERY

President, Lynchburg College

THE formulation and appreciation of definite objectives for a college constitute an indispensable foundation on which to project and administer a balanced and effective program of education. Of equal importance with the objectives themselves is a well conceived technique for their achievement. Without a carefully planned and specific program of procedure for the attainment of the objectives, the educational efforts will become haphazard and disjointed.

Lynchburg College has had as its clear purpose throughout its history to provide an education with high academic standards and to foster the personal development of its students. These have been in keeping with its goal of Christian education in its fullest sense. The college has been constantly aware of its relative failure to reach its educational ideals. This consciousness has led the faculty and administration to keep before them through the years the purpose of the institution.

The awareness of the importance of objectives and of the need for an understanding of the specific steps to be taken for their realization caused our faculty to restudy the whole problem. The final statement of the objectives with the suggested procedure for achieving them was based upon research and investigation into the history and services of the college, with a view to appraise its present status and its future course, through the review of educational surveys, reports and college publications, and by soliciting the judgment of alumni, ministers and educators on the functions of the Christian college.

The formulation and statement of the objectives are not considered by our faculty as an achievement, but rather as the basis to a more intelligent approach to their task. They are in no sense final and will be restudied and restated from time to time. However, for the present the college proposes to shape its educa-



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tional program and its life activities along the lines drawn in this statement.

### *Statement of Objectives of Lynchburg College with Suggested Means for Achieving Them*

Lynchburg College has one paramount objective: to enable each student to achieve as complete a self-realization as he can. The effectiveness of our curriculum, activities, organizations, and educational methods is judged by the contribution which each makes to the accomplishment of this purpose.

As a Christian college, we are committed to the principle that every person is of infinite worth. We recognize as of central importance, therefore, the *student*: a potentially integrated and useful human being. We propose to discover and to meet the needs of the students; and, in order that we may help them in an effective way, we base our procedure upon these specific aims:

I. *To provide a program of studies in the liberal arts and certain pre-professional courses, which will enable the student to attain his maximum intellectual development.* This objective is to be attained by the following means:

1. Acquainting students with the principal fields of human knowledge, by means of a balanced curriculum, and by means of certain required courses designed to give a survey of the various areas of interest.
2. Providing opportunity for a reasonable amount of concentration in a major field of study.
3. Guiding students in the integration of knowledge.

Through:

- a. Close departmental cooperation.
  - b. Making specialized knowledge in any department available, when possible, to other departments.
  - c. Regularly scheduled divisional meetings.
  - d. Carefully planned assembly programs.
4. Encouraging open-minded, critical appraisals. (To be stimulated, for example, by a concept of grading, in which independent creative thought may receive as much attention as ability to reproduce knowledge in a stereotyped fashion.)



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5. Providing guidance in methods of reading, studying, and scheduling time.
6. Helping students to understand that the acquisition of knowledge is not an end-in-itself, but a means of personal fulfillment.

II. *To help the student to know himself and to become an emotionally mature, socially adjusted person.* This aim will necessarily determine methods of attaining the other purposes which the college may have. The program designed to achieve this aim will not only provide the student with that honest understanding of self that is a prerequisite of any sound development, but will also aid the faculty to adjust the curriculum and methods to the capacities of the student. Suggested methods for attaining the objectives are as follows:

1. A program of admissions which will enable each prospective student to determine whether or not he should attend this particular college.
2. A program of orientation, whereby the student will be helped to realize what the college has to offer him and how he can best utilize those offerings.
3. A program of personal guidance, under the direction of the guidance office.
4. Recognition that any organized program of special guidance needs to be further implemented by whole-hearted faculty cooperation with a guidance director.
5. Free intermingling of faculty and students, in a relationship which encourages a better understanding between them and which makes for closer cooperation in the non-academic features of school life.
6. Co-ordination of the work of the personnel office and the college physician.
7. Forum discussions under the leadership of qualified persons of social and personal adjustments with respect to sex, the marriage relationship, and home-making.
8. Orientation in poise, dress, etiquette, conversation, etc.—for home, school, social life, and business relationships; and provision of opportunities for the application of this knowledge.

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9. A social program which has as its objective not only an enjoyable leisure time but also the personal and social adjustment of students.
10. A dormitory life so organized and supervised that the environmental conditions will encourage the development of good attitudes and habits.
11. As close a contact as possible through visits and correspondence with the parents of the students.
12. A vocational guidance program consisting of tests, interviews, study of occupational opportunities, and looking to placement.
13. A program of freshman testing, to discover, in so far as possible, the potentialities of each student. This information will be made available to every faculty member in convenient form, and courses planned and methods conditioned in the light of the testing data.

### III. *To conserve and promote the physical health of the student.*

This aim to be attained in the following ways:

1. Adequate medical service and an adequately equipped infirmary.
2. A required course in personal hygiene.
3. A program of physical education, planned primarily, not for intercollegiate competitions, but for all-student participation.
4. Discussions of personal and mental hygiene.
5. Analysis and adjustment of the total physical load carried by each student: work, course hours, emotional strain.
6. Limitation of co-curricular activities and responsibilities.
7. Maintaining sanitary and healthful living conditions.
8. A standing committee, composed of the physical education directors, the school physician, and the guidance director.

IV. *To prepare students for intelligent citizenship, and to foster a critical interest and participation in activities for promoting the welfare of society as a whole.* To be achieved by the following means:

1. A conscious attempt on the part of faculty members to relate the content of their courses, whenever possible, to contemporary problems.

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2. Stimulating courses in the Social Sciences.
3. Careful co-ordination of the programs of such organizations as the Student Christian Association, the Fine Arts Series and Lectures Committee, Religious Activities Committee, International Relations Club, and the Social Relations and Assembly Committees.
4. Encouraging acquaintance with and participation in outstanding social movements.
5. Encouraging students to analyze the social problems existent in their home communities and to take part in the solution of them.
6. A thoroughly democratic organizational life on the campus in which students will have the largest feasible measure of self-direction and in which the students and faculty will work together in a cooperative way.

V. *To encourage and to present opportunities for the development of aesthetic appreciations.* (Based on a recognition that aesthetic experience is not merely a means of employing leisure time, but also a primary means of helping men to be more fully aware of every kind of experience.) To be achieved by the following means:

1. A balanced plan of Fine Arts and Lectures and Assembly programs. (These taking cognizance of the levels of appreciation which our students have reached.)
2. Developing student publications, library facilities, moving pictures, radio, the departments of art, dramatics, and music.
3. Encouraging in every way possible creative activity in the arts.
4. The regular academic program of the college.
5. Utilizing opportunities presented by the community.

VI. *To foster and maintain a meaningful religious life.* This objective to be attained in the following ways:

1. By inculcating in students a deep faith in the significance and purposefulness of human life and effort—  
Through:
  - a. The attitude exhibited by instructors and professors in the classroom.

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- b. The choice of speakers and programs for assembly designed to give students a sense of their close relation to God and their integral place in the universe.
  - c. The individual counselling of students.
- 2. By inducting students more thoroughly into the historical religious thoughts of their own religious group and making them more conscious of their own religious heritage; particularly to acquaint students with the life, teachings, and ideals of Jesus, through:
  - a. A required survey course in religion and other appropriate elective courses.
  - b. The recognition by faculty and administration members of their own place in this religio-cultural stream and their indebtedness to religion as a cultural force.
  - c. The use of speakers active in the organized life of the church.
- 3. By encouraging a continuing association with local church groups while the student is in college, through:
  - a. The example of the faculty in participating in local church life.
  - b. Bringing local pastors into the college classes, discussion groups and social functions whenever possible.
- 4. By encouraging ethical campus action, through:
  - a. Democratic student government.
  - b. Honesty in examinations and in all student business transactions.
  - c. The conduct of campus elections in such a way that they are fair to all students and place in posts of leadership those whose worthiness merits this responsibility.
  - d. Open discussion of campus ethical issues.
- 5. By developing religious leadership, through:
  - a. Student participation in such campus organizations as the Student Christian Association, the Ministerial Association, etc.
  - b. Providing for student members on all faculty committees dealing with the religious affairs and welfare of campus.

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- e. Encouraging students who are thinking of entering the ministry to do student preaching and providing opportunities for this experience.
- d. Bringing to the campus specialists who will give training in such phases of lay church leadership as recreation, discussion method, children's or young people's work.
- e. Sending students to conferences and conventions.
- 6. By helping students to synthesize knowledge and experience in such a way as to gain direction for living, through:
  - a. Social service work.
  - b. Cooperation with other racial and social groups in worthwhile enterprises.
  - c. Student social action.
  - d. Discussion groups.
  - e. Worship services for the solving of problems in social and personal life.
- 7. By encouraging the development of a sense of responsibility for the needs and sufferings of others and a desire to participate in the solving of social, economic, political and ethical problems, through:
  - a. Assembly speakers.
  - b. Recognition in the classroom of the existence of problems.
  - c. Providing books and magazines for students which will introduce them to the needs of the world.
- 8. By guiding students in the search for an adequate and satisfactory prayer life, through:
  - a. Personal counselling.
  - b. Classes in religion.
  - c. Constructive worship programs in assembly and in the various student services.

# Recognition for the Minister

BY HAROLD C. JAQUITH\*

TWO college seniors were discussing their plans for graduate study. "What do you expect from several more years of stuffy classroom work?" "A Ph.D. and possibly a college instructorship in history. And you?" "Nothing in the way of a degree, except another bachelor of something or other, then a small country parish and later, with luck, a city church."

One was frankly going to work for a degree, an educational label, as a necessary stepping stone to success as a teacher. The other was willing to spend three years in intensive study in preparation for his life work which he considered of equal importance.

The early New England colleges were founded to provide the colonists with an educated clergy. Then religion and education were equal handmaidens in the service of the community. Now the university awards its laurels to the teachers and the theological graduate school sends its ministers forth uncrowned.

Some voice should be raised in behalf of the educated minister who passes with honor the rigors of intellectual discipline imposed during three years of specialized study in preparation for religious leadership. Why shouldn't he be rewarded with something more significant than an unusable bachelor's degree, something commensurate with the recognition accorded the teacher or the physician? Why does not the divinity school seize this opportunity to dignify its graduates and visualize to the layman the efficacy of its training and the high scholastic standards of its instruction?

The layman—unfamiliar with the intricate heraldry of degrees—nevertheless recognized the meaning and significance of certain alphabetical symbols and seldom fails to pay respectful homage to a holder of a doctorate. Would not the individual min-

\* Dr. Jaquith is Provost of Trinity College, Hartford, Conn. This statement discusses a question in which the American Association of Theological Schools is much interested and on which a committee will no doubt report at the next meeting in 1942.

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ister and the divinity school from which he graduated be dignified and elevated by being placed on an educational parity? The individual minister may not need the assistance of emblems and signs within his own parish any more than a successful teacher is dependent upon them in his own classroom; yet the church and community which he serves is entitled to the same assurance of intellectual integrity as the educational institution. The parish eager to have the qualifications of its minister recognized in the accepted manner of the times, the church which would insure the teaching efficiency of its instruction, the community which turns to the church for leadership in matters dealing with human values, are entitled to know their representative is competent as measured in terms of intellectual as well as spiritual preparation.

It is not necessary to argue the comparative scholastic preparation demanded of the minister, the physician or the professor, each requiring at least three years of graduate work. It need only be noted that many of the divinity schools are graduate departments of great universities or affiliated with such universities. This should be sufficient assurance that high standards of training for the ministry are being adequately maintained. Further the association of theological seminaries appraises the work of each institution and certifies to the excellence of fifty of the graduate divinity schools now training men for the ministry. The association recognizes that "if the ministry is to hold its own with the leaders of the other professions, it is essential that the graduates of the best theological schools should be subjected to a discipline not less rigorous." Three years of serious work in a graduate school of theology of accredited merit should be rewarded by something more meaningful than just another bachelor's degree, which is becoming less significant even to the college man as it becomes more and more common.

What does the minister himself think of the present degree of Bachelor of Divinity awarded for three years of strenuous professional preparation? He seldom uses it on the church bulletin board, the weekly calendar or on his calling cards. The same observation cannot be made about a minister who has been the fortunate recipient of the honorary degree of Doctor of Divinity. What does the parish think of the training offered by a graduate

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school that hesitates to dignify its alumni with proper recognition? For it is the church, not the divinity school, that bestows the title of Reverend and under conditions not always measured in scholastic terms, as evidenced by the fact that only one in three ministers of the thirteen largest white denominations have both college and theological training.

To the college and the university now falls the unhappy responsibility of recognizing merit among the clergymen. Honorary degrees cannot encompass all the graduates of a given college who are rendering effective service to the church. "Many are called but few are chosen" as it is a common practice to limit the number of honorary Doctors of Divinity at each commencement to one or two, whereas several times that number of seniors continue into theological schools each year for the same college campus. Then, too, election to some administrative office within the church often receives prior recognition to effective service within a local parish. Yet the very foundation of the church rests upon the strength of the individual parishes and the efficacy of their leadership. It is the minister who needs to be dignified and the parish which needs to be strengthened.

Whereas the executive of a national board or a bishop is seldom without honor, the minister or rector may pass to the pension rolls without proper recognition. Something serious should be done to re-establish the educational standing of the well-trained clergy. Should the parent expect religious education to be less well supervised than the daily classroom? Is it any easier today to extract the abiding values of life from the transitory than it was in early colonial times? Are the responsibilities for human values in the community less exacting today than yesterday? For the minister must be truly "all things to all men"—the preacher and pastor, the religious educator and the prophet for social justice, the idealist and the practical committee man, the scholar and master teacher in the field of religion and religious history and the expert in the affairs of the kingdom of God on earth. The satisfactory recognition of the educational excellence of the minister and his training would be an acknowledgement of the earnestness of his preparation, the magnitude of his responsibilities and the position he holds in the esteem of his parish and the community.



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The degree which will best serve the individual, the parish and the community can readily be determined by a common agreement among the presidents of the graduate schools of divinity and theology. Possibly some unused degree such as Doctor of Christianity would simplify the answer and not trespass on the traditional honorary degrees of Doctor of Divinity and Doctor of Sacred Theology.

Action on the part of the educators of the ministers of tomorrow would dignify the office of the clergy, elevate graduate theological training in the minds of the prospective students and help to reinstate the church in its rightful educational standing in the community.



# Methods of Evaluating the Effectiveness of Liberal Arts Colleges

BY HAROLD S. CARLSON\*

HIGHER education has been witnessing in recent years a considerable trend toward individualization. Critical self-study has revealed a need for greater attention to the problems of individual students. Special emphasis upon this approach has come from developments relating to accreditation and evaluation, especially as the implications from reports such as those of the Cooperative Study of Secondary Schools, the Pennsylvania Study, and the workshops of the Progressive Education Association have become more clear.

Time would not permit a survey of current practices in self-evaluation among institutions of higher learning. A comment is in order, however, to the effect that information on this matter is not very easily obtained. It is probably only fair to say also that the attitudes reflected by colleges in their relations with the non-academic public frequently belie their best educational thinking. Colleges do themselves an injustice when they fall into the popular practice of boasting about their entering freshmen or present students intellectually, socially, or athletically and about their alumni individually or collectively, without saying anything about the extent to which individual students are assisted in their development while under the immediate influence of the college resources. It is not so much what kind of students come to a college or what they do after they leave that shows the stature of a college but what happens to them while they are students.

Accrediting agencies, as well as the colleges and universities themselves, have tended to stress the means of education rather than the ends. Painsstaking efforts have been devoted to the appraising of educational practices and resources which normally might be expected to result in desirable changes on the part of students enrolled. To what extent those changes actually take place has not been so thoroughly investigated. The trend toward

\* Dr. Carlson is Associate Professor of Psychology at Upsala College, East Orange, N. J. This paper was read at the Third Annual Conference of the American Association of Applied Psychologists, Washington, D. C., November 24, 1939.

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allowing each college to be evaluated differently in the light of its own stated objectives is a move in the right direction. But the colleges continue to shrink from the straightforward approach of a before and after study of their students as individuals.

Something of the point of view of the clinical psychologist is needed as a basis for evaluation procedures. By this I mean a continuing diagnosis of each student's needs, a flexible program of guided study and activity designed to stimulate self-education, and a final appraisal of the student's progress in the light of the general aims of the college. The analogy to clinical psychology should not be pressed too far. But the suggestion from the authors of the Carnegie Foundation Bulletin Number 29, dealing with the Pennsylvania Study, is a sound one. Evaluation should begin with the premise that the student has been encouraged and assisted toward a defining of his own goals and has been given every opportunity to approach those goals through his college experiences. Tests and other personnel data should reveal continuously both the emergence of goals and the progress of the student with relation to them. These changes in the student might then be studied in the light of whatever changes the college aspires to facilitate.

All of this sounds rather easy to accept, and lip service is far more prevalent than practice. Striking evidence of this fact may be seen in the dearth of suitable tests and other evaluating instruments, although the lack of such devices may also be operating in a small way to retard progress. To speak of a lack of tests may sound strange in view of the many published tests available even at the college level. But the number of tests of known value adequate for the study of individuals is limited. Weaknesses in construction and standardization are probably no greater among college tests than among tests designed for other educational levels. But the total number of tests is smaller. The long-standing criticisms directed against test makers and test publishers alike by Dr. Ruch and repeated by the *Rutgers 1938 Mental Measurements Yearbook* apply with double force in the case of college tests.

A major need is for tests and other devices that can be used repeatedly from the beginning of the freshman year to the close of the senior year. Not only must these tests be of high technical merit, but several equivalent forms must be available, together

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with adequate norm tables for interpreting their scores at various stages in the student's progress.

Some of the practical limitations encountered in setting up an evaluation program in a liberal arts college can be illustrated from the writer's recent experience at Eureka College, Eureka, Illinois. A committee of the faculty, given broad instructions to study the educational program of the college with a view to its improvement, came to the conclusion that a system of concentrated study should be given a trial. With the encouragement of the trustees and in active cooperation with the administration a plan, similar in many respects to that at Hiram College, was prepared in detail for inauguration in September, 1939. Students were permitted to enroll for one course at a time, bearing six or eight semester hours of credit, to be completed in a single term of nine weeks. Four such nine-week terms constitute the school year. The primary aims of the plan were to make possible a simplification of the student's responsibilities, to enable teaching procedures to become more flexible, and to offer greater opportunities for individualizing the work of each course.

As an integral part of this plan a program of evaluation was proposed. Such evaluation was desired partly in order to meet the demand for some comparison between the old, traditional organization of courses and the new concentrated study plan. But even more important was the necessity for constant self-study in the interest of continued improvement.

Instruments were desired which would reveal the gains made by individual students while attending Eureka College. These gains were to be interpreted as much as possible in the light of norms obtained from the testing of large numbers of students in other colleges. The American Council Psychological Examination had been given to entering freshmen for several years. Likewise the college had participated for a number of years in the Sophomore Testing Program of the Cooperative Testing Service. Cumulative records bearing the results of these tests and other personnel data were available for counselling and instructional purposes. By expanding this program to provide for re-tests it was found possible to maintain continuity with the past records of the institution and to permit a more complete study of individual student growth.

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Two achievement tests suitable for administration to entering freshmen, which could also be repeated at the end of the sophomore and senior years, were included in the freshmen testing program for 1939. These were the Cooperative English Test (which had been used in previous years) and the Cooperative Literary Comprehension Test. In addition, the Cooperative General Culture Test was included, although norms were not yet available for seniors. It was expected that such norms will be available from rather extensive samples by the time the 1939 entering freshmen are ready to graduate.

Numerous informal measures were expected to fill in some of the gaps, but at best the data for evaluating individual student gains remained fewer and more scattered than is to be desired. The English and Literary Comprehension tests can be given every spring, but at present complete norms are not available for interpreting year by year progress on the General Culture Test.

The three Cooperative tests selected tend to reflect fairly satisfactorily the more general aims of a liberal arts curriculum. In order to measure progress within a student's field of concentration additional tests of the same calibre are needed.

The question remains of measuring progress in other directions than the acquisition of "available knowledge." Liberal arts colleges frequently assert that knowledge, no matter how significant or general, does not represent the sole outcome desired from the educational experiences they provide. In the absence of tests rating techniques seem to offer almost the only avenue of approach to these less tangible objectives. At Eureka College the new plan of concentrated study, with its closer, more informal contacts between students and teachers, affords a better than usual opportunity for the use of ratings dealing with the student's habits of study, purposes, emotional stability, originality, etc.

More and better tests are needed, however, to replace ratings as much as possible. The demand for evidences of growing versatility, creativeness, and ability to reason on the part of liberal arts students cannot long be ignored. The work of Dr. Tyler and his associates in developing tests for the Interpretation of Data and for the Application of Principles is promising. Similar tests related to other liberal arts claims should be developed, if the guesswork is to be removed from educational procedures in liberal arts colleges.

## News and Notes

*Dr. Frank W. Padelford* has retired from active service with the Board of Education of the Northern Baptist Convention. At the recent meeting of the Convention in Atlantic City, Dr. W. S. K. Yeaple was elected as his successor. Dr. Yeaple has been pastor of the Lake Avenue Church, Rochester, N. Y. Dr. Padelford has been one of the outstanding leaders in the Council of Church Boards of Education. His counsel and guidance will be greatly missed.

*Christian Higher Education, A Handbook for 1940* is off the press. Unsolicited comments speak of it as a "veritable gold mine of information," "very comprehensive and containing much valuable information for those working with students."

*The John H. Finley Memorial Fund* will seek \$200,000 to build suitable homes for the student pastors of the Westminster Foundation at Cornell and Syracuse Universities, and to endow the student Christian work at Columbia, Cornell, Syracuse, and Alfred Universities. Thomas J. Watson, president of the International Business Machines Corporation, has accepted the position of treasurer of the Fund. It is said Mr. Watson had frequently been associated with Dr. Finley in philanthropic activities.

*The American Association of Theological Schools* held its biennial meeting at Lexington, Ky., June 5th and 6th, convening in Sayre College, under the leadership of President L. J. Sherrill, Dean of the Louisville Presbyterian Theological Seminary. The business of the Association was effectively carried on. The reports of committees concerned theological degrees, extension theological education, accreditation, scholarship aid and student subsidies, personality and aptitude, supervision of training, and curriculum.

Two addresses were delivered on the subject, "Theological Schools and Fanatical Cults," by the Reverend E. T. Clark, S. T. D., Editor, *World Outlook*, Nashville, and the Reverend A. T. Boisen, Lecturer Psychology of Religion, Chicago Theological Seminary. The subject of "Theological Schools Viewing the World Task," was discussed by Professor E. Homrichhausen,

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Princeton Theological Seminary, and Professor K. S. Latourette, Yale University Divinity School.

As Chairman of the Commission on Accrediting, Dr. E. H. Roberts, the Executive Secretary, reported that eleven schools had been added to the accredited list which previously numbered forty-six institutions. The eleven included Harvard Divinity School, Cambridge, Mass.; Austin Theological Seminary, Austin, Texas; Bethany Biblical Seminary, Chicago, Ill.; Chicago Theological Seminary, Chicago; Hamma Divinity School, Springfield, Ohio; Howard University School of Religion, Washington, D. C.; Queens Theological School, Kingston, Ontario; Meadville Theological School, Chicago; Virginia Theological Seminary, Alexandria, Va.; Western Theological Seminary, Holland, Mich.; and Westminster Theological Seminary, Westminster, Maryland.

The newly elected officers include Albert W. Beaven, President of Colgate-Rochester Theological Seminary, Rochester, N. Y., President of the Association; Thomas W. Graham, Dean of Oberlin Graduate School of Theology, Oberlin, Ohio, Vice President; Edward H. Roberts, Dean of Princeton Theological Seminary, Princeton, N. J., re-elected Executive Secretary; Abdel R. Wentz, President-elect of Lutheran Theological Seminary, Gettysburg, Pa., re-elected Treasurer; Prof. Paul N. Garber, of Duke University School of Religion, Durham, N. C., member of the Executive Committee.



## Additions to the Office Library

**Christian Higher Education: A Handbook.** Wickey and Anderson. Council of Church Boards of Education, Washington, D. C. 1940. 342 pp. Price, Cloth, \$2.00; Paper, \$1.25.

"A gold mine of information." Comprehensive information and statistics of approximately 1,000 church-related universities, colleges, junior colleges, teachers colleges and normal schools, theological seminaries, and training schools. Up-to-date lists of religious workers with students, educational foundations and associations, and vital facts concerning standards of accrediting agencies. Acknowledged to be an indispensable reference work for libraries, presidents, deans, registrars and personnel advisers of universities, colleges, and theological seminaries.

**Reading in General Education: An Exploratory Study.** Edited by William S. Gray. American Council on Education, Washington, D. C. 1940. 464 pp. Price, \$2.50.

A report of the Committee on Reading in General Education whose purpose was to make an intensive, critical study of the status, trends and issues in reading with special reference to high schools and junior colleges.

**The Purposes of Church-Related Colleges.** Leslie K. Patton. Bureau of Publications, Teachers College, Columbia University, New York. 1940. 287 pp. Price, \$3.00.

A critical study of the purposes of church-related study with a proposed program, suggesting "Christian leadership in grappling with social and economic problems."

**Preface to an Educational Philosophy.** I. B. Berkson. Columbia University Press, New York. 1940. 250 pp. Price, \$2.50.

An interesting outline of a philosophy of education which is duly related to economic and political tendencies of our day. Of value for classroom discussion and collateral reading.

**Christian Religious Education: Principles and Practice.** A. K. de Blois and D. R. Gorham. Fleming H. Revell Co., New York. 1940. 385 pp. Price, \$3.00.

A survey of the whole field of Christian religious education,  
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with historical background, philosophical principles and practical applications.

**Young People and the Church.** Jacob Avery Long. Jacob A. Long, Witherspoon Building, Philadelphia, Pa. 1940. 150 pp.

A study of the attitudes of some young people toward the church and its program.

**A Campus Decade.** Kenneth I. Brown. The University of Chicago Press, Chicago. 1940. 133 pp. Price, \$1.50.

The Hiram Study Plan of intensive courses, with a suggestion concerning the possible fruitage of a God-centered education.

**A Face to the Sky.** George Stewart. Association Press, New York. 1940. 96 pp. Price, \$1.00.

A book of prayers for such a day as this.

**Students and the World Mission of Christianity.** Report of the North American Student Consultation, University of Toronto, Toronto, Can. Student Volunteer Movement, New York. 155 pp. Price, 90¢.

A report of a student conference giving summaries of seminars, and the statements of the chief speakers.

**Teaching in the Church School.** Frances Cole McLester. Cokesbury Press, Nashville. 1940. 160 pp.

Ten chapters based on experience in effective teaching in the church school where efficiency is needed today.

**The Church School and Worship.** Irwin G. Paulsen. The Macmillan Co., New York. 1940. 199 pp. Price, \$1.75.

Valuable suggestions for worship training in all church schools, covering both materials and methods.

**Education and Economic Well-Being in American Democracy.** Educational Policies Commission, National Education Association, Washington, D. C. 1940. 227 pp.

Believes general education can give an up-lift towards prosperity.

**Playing Fair.** Fanny Venable Cannon. E. P. Dutton & Co., Inc., New York. 1940. 112 pp. Price, \$1.00.

A book of tolerance plays desirable for high schools.

## CHRISTIAN EDUCATION

**The Faith We Live.** Albery E. Day. Cokesbury Press, Nashville. 1940. 256 pp. Price, \$2.00.

The Fondren Lectures for 1940, exhibiting faith as a possession rather than a profession.

**Psychology and Pastoral Work.** Eric S. Waterhouse. Cokesbury Press, Nashville. 1940. 316 pp. Price, \$2.50.

A valuable foundational study for all ministers in their varied problems.

**Understanding the Parables of Our Lord.** Albert E. Barnett. Cokesbury Press, Nashville. 1940. 223 pp. Price, \$2.00.

An interesting study of 43 parables, presenting the context, the meaning, the imagery, and the practical and social values.

**Religion Yesterday and Today.** Henry Sloane Coffin. Cokesbury Press, Nashville. 1940. 183 pp. Price, \$1.75.

Lectures delivered at New York University and Emory University, indicating changing trends in religious thinking and the attitudes to be held and the values to be conserved today.

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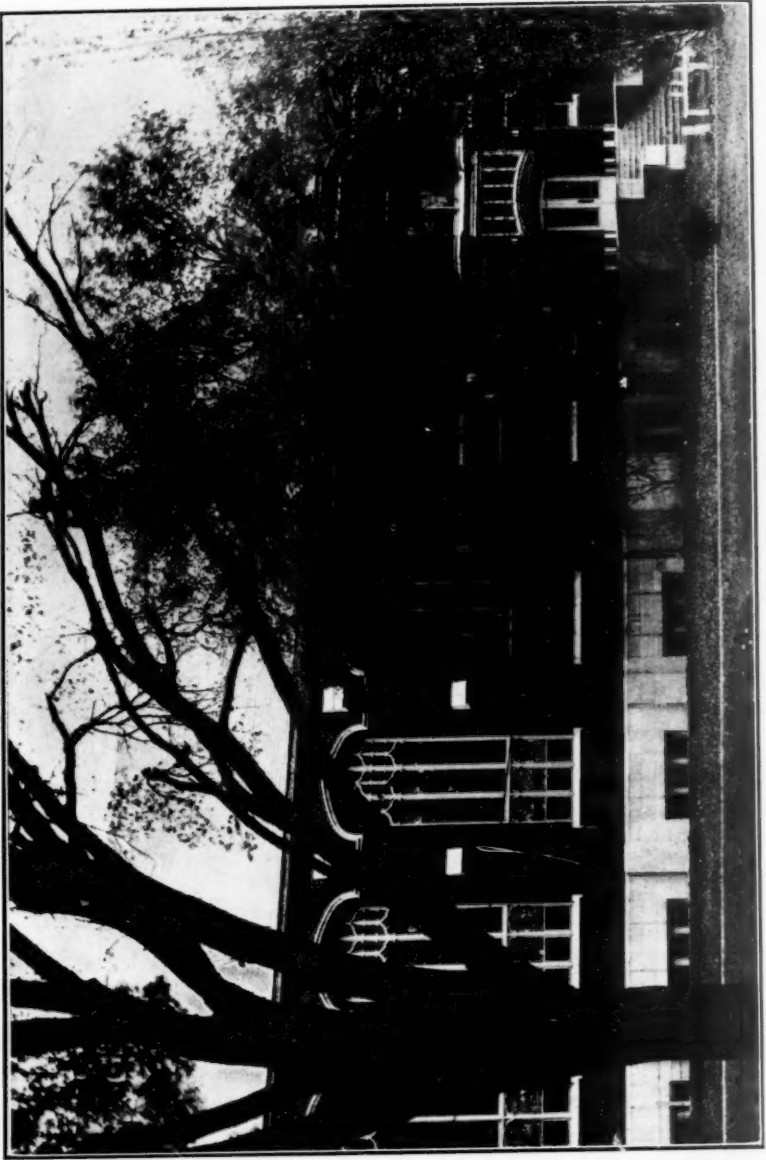
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